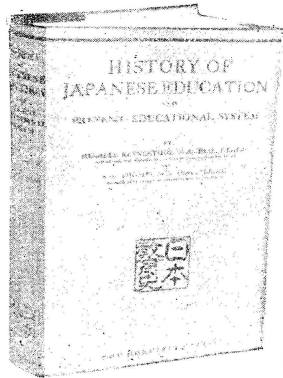


支那研究隨一の書!!!
上海オリエンタル
アフエアス主事
ウッドヘッド著
定價 四・五〇
英人記者の
見た
極東の動き

始めて出版された英文日本教育史!!!

本書は上古より我文運の因つて來れる所を示し、現在の教育制度を詳述して其長短を指摘せんとするものである。最新にして最も信憑すべき材料に依據し各種圖裝豊富。内外人を問はず一讀すべき唯一の日本教育史である。

HISTORY OF JAPANESE EDUCATION and Present Educational System



by
Dr. HUGH LL. KEENLEYSIDE
*Late Member of the Council of the Asiatic
Society of Japan*

A.F. THOMAS M.A. (OXON)
*Professor of English in the University of
Literature and Science, Tokyo*

9½×6½" 365 pages. Cloth. **¥5.00**

IN preparing this study of Japanese Education, the authors have, of necessity, relied upon and have received a great deal of assistance from the Japanese Department of Education (the Monbusho). This assistance has been given freely and generously. Due to the high degree of centralization of the Japanese Educational System, moreover, it has been possible to obtain from the Department accurate and detailed information concerning matters that in other countries would have required prolonged and repeated enquiries in diverse local communities.

A word should also be added with regard to the statistics employed in this study. These have been taken in general from the Report published in English in 1936 but covering the years 1929-1930. (This delay in the publication of statistics is a constant but not particularly important factor that must be taken into consideration in any study of Japanese education). Fortunately for the authors' purpose there have been no radical changes in the statistical picture during the last seven years. Nevertheless, wherever it has been necessary or desirable, later figures have been obtained from unpublished sources and have been used here with the authority and approval of the Department of Education. —From the Preface

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「聖人出づるも一語を挿む能はず」とは文壇の老大家が春琴抄を讃歎しての言であつた。盲目佳人春琴と佐助と、淀川の洲で聞いたと云ふ蘆刈の話を経る大谷崎の精微極まる筆致と、唯美主義の極致は泰西文壇に傳へらるべき名品である。今度譯者に其人を得て此至難の業を企てたが幸にして大谷崎の風貌を傳へ得る名譯を得た事を欣ぶものである。

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WAYS OF SAMURAI:

Heroism Shown by Japanese Sailors & Soldiers

Truce Violation Cause of Fighting

The Japan Advertiser, Aug. 22, 1937.

The murder in Shanghai of Sub-Lieutenant Isao Oyama and the blue-jackets accompanying him was a subsidiary cause but not the main cause of the present fighting in Shanghai, according to opinion prevailing in official quarters. The main cause was Chinese violation of the Shanghai truce agreement, prohibiting unauthorized troop entrance into a 20-kilometer area surrounding the city, which act Chinese allegedly took after groundlessly anticipating trouble.

Japanese naval re-enforcements to Shanghai, it is intimated officially, were dispatched actually before the murders were committed. The concentration of Japanese merchant ships in Shanghai after their presence was no longer needed in the upper Yangtze may have been a cause for Chinese violation of the agreement, it is contended in official quarters, from which has emanated the following opinion.

"There seems to be a belief that the landing of Japanese marines and the arrival of warships in Shanghai was due to the killing of Sub-Lieutenant Oyama and his companion on August 9. This, however, is not the case. Although the murder of the two sailors certainly was a serious event and aroused the indignation of their comrades, the fundamental cause of the present situation is the violent anti-Japanese agitation which was being conducted by certain elements in China and which imperiled the very existence and the property of our nationals.

"The tension in Shanghai following the events in North China, the necessity of affording adequate protection to our 30,000 residents in the face of the greatly increased numbers of Chinese troops moved into

the Shanghai area under the names of Peace Preservation Corps and gendarmes, the military works that were erected there by the Chinese in violation of the truce agreement of 1932 and the information we had of hostile preparations had caused the decision to be taken of re-enforcing our marine force in Shanghai. Their arrival had no connection with the murder of Sub-Lieutenant Oyama: this event, however, showed that our fears were well-founded and that the arrival of the bluejackets was timely. The general situation also had warranted the increase of our naval units.

"The ships which had been on the upper Yangtze but whose presence there was no longer needed, on account of the evacuation of all our residents of the interior, rallied to Shanghai.

"It may be possible that the Chinese mistook the arrival of our re-enforcements and ships as a move to enforce new demands and that they were rushed into taking aggressive action. In fact, their declared attitude toward Japan and their very preparations led them to take the offensive—so they brought up the Nanking divisions to Shanghai, a clear violation of the truce agreement, which specified that Chinese troops were not to come into an area of 20 kilometers around Shanghai. This brought about the present fighting.

"The Chinese have been claiming, as an excuse for the intrusion of their troops in the Shanghai area, that the truce agreement was only temporary and that it had lost its binding effect. Apart from the fact that they themselves invoke it against the Japanese—which shows that they still recognize it to be valid—agreements of detail have been subsequently made on the basis of the truce agreement, in particular, the notes exchanged, in 1934, by the Chinese and Japanese

authorities, by which it was specified that the Chinese would notify in advance the joint commission of any movement of Chinese troops crossing the area. This practice had been followed since then, though the Chinese on several occasions tried to evade it."

Doomed Japanese Pilot Waves to Fellow Fliers As Plane Falls to Earth

The Japan Advertiser, Aug. 21.

With his plane on fire, the engine disabled and death staring him in the face, Sub-Lieutenant Koji Umebayashi, pilot of one of the navy planes that bombed Nanking on Thursday, waved farewell to his fellow-pilots as his craft plunged to earth near the Chinese capital, the Navy Ministry press section announced yesterday. The flier circled over the city six times with the bombing squadron, but was brought down by the fire of the Chinese on the ground. He was a graduate of the Kobe Higher Merchant Marine School, the Asahi says.

Japanese Air Fighters Carry No Parachute

The Japan Advertiser, Aug. 22.

Japanese naval fliers assigned to combat Chinese planes and bomb enemy bases do not carry a parachute but take off armed only with a revolver and a Yamato sword.

In case of a forced landing, they are instructed first to destroy their machine and papers, then to use their weapons to fight against Chinese, or if inevitable to commit suicide, with the gun if there is no time for honorable harakiri.

A third-class warrant officer who attacked a Chinese position on August 14 subsequently fought with Chinese planes and, during the battle, one of his motors and his radio set were hit and put out of commission. He shot down two Chinese planes, however, and succeeded in returning to his base with one motor through a gale. When he landed, 70 bullet marks were counted on the ship.

"We have destroyed virtually every important enemy base," the commander of an undisclosed attacking force told Domei in an authorized interview at the air base yesterday. The difference between the present fighting and the fighting in the previous Shanghai incident, he remarked, is that this time the Chinese have proved themselves capable of considerable courage. Some-

times they have even demonstrated that their performance is "nothing short of splendid," he said.

Pilot Resorts to Crash

The Japan Advertiser, Aug. 22.

Domei

Shanghai, August 22.—The Kaneko squadron, patrolling this afternoon over Paoshan, just above the Woosung forts on the Yangtze River, encountered a squadron of Chinese planes, of which it shot down five, forced down two and drove off the remaining two, the office of the Japanese resident naval officers announced this evening. The Japanese planes suffered no losses.

A single plane from a Japanese warship, piloted by First-Class Flight Warrant Officer Shimmino and Third-Class Flight Warrant Officer Yano, came across three Chinese planes in formation over the city this morning. After one of the enemy craft had been shot down, the Japanese plane swept on another. All of its ammunition had been used up, however, and the Japanese decided to bring down the Chinese plane by colliding

with it. The propeller of the plane was hit by the float of the Japanese plane, with the result that it crashed.

With its float gone, the Japanese plane made a forced landing on the Whangpoo, where a warship picked up the two officers.

Chinese Refugees Are Fed

Japanese Claimed to Be Sharing Scanty Supplies With Sufferers

The Japan Advertiser, Aug. 25.

Domei

Shanghai, August 23.—Chinese residents of Yangtzepoo, who have been driven out by fire and warfare and are now seeking shelter in the central district of the International Settlement, are reportedly suffering from lack of food. Some who have collapsed from hunger and exhaustion are being taken care of by Japanese who have few possessions and little food of their own.

All are bitter against the troops and plain clothes men who have invaded the settlement and started fires in Yangtzepoo. The blazes which started five days ago are still raging.

Russia, and Tibet meet.

When we extricated ourselves on June 6 from our sleeping bags, in which we had slept for 14 hours, warm but jammed together, the roof of our tent was coated with ice, 14deg. F. inside, 3.2deg. outside. The shoes we used as pillows were frozen stiff, our goose-liver pie for breakfast iced, and even Göttnner, the Primus expert, could not induce our frozen stove to burn. We got back into our sleeping bags and waited for the sun to warm the camp.

After an hour and a half we were trekking towards the great terrace of Camp 4 (over 20,000ft.). We had a close view of the further route, the powder snow slopes to Camp 5, the Rakiot Peak, the Moor's Head, and the clean-cut Silbersattel which hides the summit. Dr. Wien has given clear orders for the attack on the summit. Six men, with the necessary porters, will push on to Camp 5, in Camp 6 two of them will maintain the connexion upwards and downwards, and, if necessary, assist the advance guard. Four men with porters are to go to Camp 8 on the Silbersattel. Two of them will secure the way to the summit for the two others, prepare the camps, observe their progress, holding themselves ready to help, and cover the retreat.

Ambition Surrendered

From Camp 5 upwards we intend to build ice-caves for the protection of the men in every camp. They are much warmer than tents, and safe even in the fiercest storm. These ice-caves we intend to equip with provisions, Primus stoves, sponge-rubber mattresses, and sleeping bags to enable the men to hold out and safeguard the retreat even in the worst break of the weather. Such a change of weather has now overtaken us for the second time, for since we occupied Camp 4 on June 7 it has been snowing with few interruptions.

The choice of men to make the last attack on the summit depends on our physical condition at that moment and on our leader's order, and in itself is of no importance. Our method, absolutely necessary for a mountain 26,629ft. high, presupposes an unquestioned spirit in the whole team and the surrender of personal ambition to the aim of the expedition. Every member, wherever he is placed, whether in the rearguard, in the observation camp, or on the route to the summit, devotes all his energies to this goal.

★ ★ NANGA PARBAT ★ ★

Before the Last Avalanche

We publish below extracts from a dispatch from the ill-fated expedition to Nanga Parbat, written four days before the avalanche which overwhelmed and killed six Sherpa porters and seven German mountaineers, the writer of the dispatch among them. An earlier attempt by the expedition to climb Nanga Parbat was made in May and was defeated by storms and snowfalls which compelled the advance party to turn back to the base camp after failing to reach Camp 3. After describing this attempt, Herr Pfeffer continues as below.

Camp 4, June 10.

On June 1 we were all together in the base camp, and in the evening played our mouth-organs and sang our songs at the large camp fire. The next day, after a breakfast of a snow hen, luncheon of spinach and eggs and fried potatoes, and a 4 o'clock dinner of roast chicken and pancakes, the advance guard set out refreshed for a new attack on Nanga Parbat.

The morning of June 3 was cold and bright when we left Camp 1 and in less than two hours reached Camp 2, the track of our descent being most useful. During our absence "the gentleman opposite" [An ice-avalanche] had paid a visit to the camp, broken the pole of the provision tent, and strewn lumps of ice all over the place. In paralysing heat we enlarged the tent for four men, registered and stored the loads, and examined the way to Camp 3. June 4 was another glorious day, with the temperature 12.2deg. Fahrenheit. At the plateau on the peak the storm was howling and driving huge snow vanes over the ridge.

"It wouldn't be much fun to-day in Camp 8," we said, and started at 7 o'clock when the sun was warm on the camp to prepare the way to Camp 3 without packs. We reached the terrace of Camp 3 at 12 o'clock. We soon got back and reported to Camp 2.

Storm On The Summit

The storm, even more imposing than in the morning, was thundering on the summit, driving fantastic cascades of snow down the flanks and threateningly rattling against our tents. On June 5 the four of the advance guard shifted with nine Sherpa porters to Camp 3. We were glad to leave the inhospitable Camp 2, particularly as during the night a piece of the terrace on which it was built had broken off. A letter to the group that followed caused them to change the site.

At a height of over 19,000ft. Camp 3 was pitched on a spacious snow terrace in the midst of the icy grandeur of Nanga Parbat, commanding a sublime view of the thousand ridges and valleys in the north, where India, Afghanistan,

World Awareness Through Education Urged at W.F.E.A. Assembly

Promotion of international understanding through education was the theme of the second general session last evening in the auditorium of Tokyo Imperial University of the World Education Conference, marking the completion of half of its discussions.

Count Aisuke Kabayama, chairman of the board of directors of the Society for International Cultural Relations, declared in the opening speech that the educators of the world "must endeavor to cultivate a sense of interdependence and unity among nations and peoples... to establish a common mental attitude of mutual help."

He urged the West "to trade with the East in the cultural field" and offered the culture of Japan as "a source and center of Eastern culture," pointing out that Japan has through the ages been a laboratory of cultural assimilation and as such has proved that "East and West can meet and that their fusion can result in a higher type of national life and culture."

Count Kabayama's speech follows in part:

"It is my desire to discuss tonight an aspect of international relations which, I think, needs more and more the serious attention of those who are engaged in education and public leadership. I am speaking of international cultural co-operation. I speak of it not merely because I represent here tonight an organization which has been established for such a purpose, but because it is my firm conviction that in mutual exchange among the nations of their respective cultures and ideas lies a sure road to sympathetic understanding and a strong basis of mutual respect and goodwill.

"In the clamor of national ambition and commercial rivalry, we are inclined to think in terms of differences and thus widen the gap between nations. We who are interested in advancing the cause of good-

If the summit should be reached, this would mean such a degree of happiness and so glorious a reward for the long and laborious work on the mountain for every member that those who had not stood on the summit themselves would feel no disappointment.

—The Times Weekly Edition, July, 15, 1937.

will cannot permit such a condition to continue. Through education we must endeavor to cultivate a sense of interdependence and unity among nations and peoples and seek to create in those higher realms of thought and spirit, of arts and sciences, an area of mutual understanding. We must strive to establish a common mental attitude of mutual help without which we shall never be able to enjoy perpetual happiness or prosperity. We may be far from this desired goal, but the signs of the age point out that we are not mistaken in our ideal.

In the history of civilization, two streams of humanity—both of a remote common origin—have dominated the growth and progress of human life, each evolving, as a result of varying physical environments and other factors, a rather distinct type of civilization. They are known to us as the Oriental and Occidental civilizations.

"The spiritual basis of Western civilization was Christianity; of the Eastern, Buddhism. The West's method of pursuing knowledge has largely been deduction; the East's induction. Intellect has been the weapon of Western research; intuition, that of the East. Experiment has been the favorite method of Western science, hence new discoveries and constant changes of theories; experience has been more than valued in the East, hence empiricism and respect for age. The religious quest in the West is realization of self through salvation; in the East, nullification of self for the ultimate. The West learned to dwell on the Particular; the East to seek the Ultimate and Universal. The West sought the Means; the East the Ends, of life.

"Because the two civilizations were created in opposite quarters of the globe, each developing features distinctly its own, many people have been led to think of them as opposites in conflict, as two independent entities impossible of conciliation. We forget that the so-called differences are not absolute but relative, that they are often complementary, and that they exist to contribute to the enrichment of human relationship. We imagine the world to be an aggregation of geographical fragments and forget that in reality it is a united living organism, each part dependent on all the others, the

whole breathing a single complex life... "We may well ask ourselves if the diffusion of the products of the earth and of the mind if the sharing of the good things of life by the whole world—should not be the foremost aim of the new civilization for which you and I are striving.

"Civilization is not a material thing, bound like an ancient serf to a given spot on the earth. It is an intangible complex of technical accomplishments and cultural creations. If these can be transferred to a new home and there thrive, civilization is in a large measure preserved and lives on. They do not belong exclusively to the soil that gave them birth. They belong to whomsoever can appreciate an duse them.

"Perhaps the most clear-cut example of a nation which has benefited by the infusion of exotic elements into its native culture and thereby rose to national greatness is Japan. And if you will permit, I should like to discuss my country to illustrate the object of my address."

Importations Cited

After citing the importation of the cultures of China and India in the Nara period and that of Western culture in the Meiji period, Count Kabayama continued:

"During the process of cultural importation we began to discover that certain of these alien elements would not blend into our native system. And though for a while the influence of Chinese culture dominated our native intellect, not many decades passed before we began to question our new cultural acquisitions and also question ourselves. In answer to those questioning there arose native schools of art and, above all, the invention of the phonetic syllabary, the i-ro-ha, which led to the rise and flourish of native literature. Thus gradually Japan freed herself from the hold of continental culture by assimilating its elements into her own system, even improving and recreating them to suit her native spirit and tradition.

"Our own generation is confronted with the same question. Today we are repeating the experiences of the West on Japan some three score of years ago, we have been absorbed in the adoption of another exotic culture, this time Christian and not Buddhist, scientific and not metaphysical, material and not spiritual. Since recent years, however, our native spirit has again begun to assert itself, as it did a millennium ago, against the indiscriminate ap-

propriation of foreign culture. It is not that we have begun to realize that we cannot use what we cannot assimilate but that there are many things in our own cultural traditions which we cannot afford to sacrifice on the altar of Westernism.

"At the approach of the West, we realized that our national life and culture—dominantly Eastern in its make-up—was but half true and that the true whole could not be attained unless we added the finer qualities of Western civilization to our traditional system to life and thought. And so we learned with a passionate zeal, perhaps even overlearned in some ways. There was a time when we practically worshipped the West and forgot that we had a tradition and a culture of our own. Today, we are trying to liberate ourselves from that attitude.

"Some Occidentals are inclined to misunderstand our present reaction, our national self-assertiveness, noticing only the extreme and superficial aspects of our current national trends. In truth we are trying to refined ourselves, to remake ourselves, to remold our institutions and reshape our destiny. We are continuing to experiment with Western arts and sciences to see how far we can adapt them to our special requirements, how far we can make them our own, while preserving all that is fine in our cultural traditions.

"I would like to add this, if I may, and that is that the Westernization which you notice in every phase of our modern life is chiefly on the surface. Our new material possessions—Western-style clothes, steel skyscrapers, stream-lined locomotives and so forth—can be made with some technical training and can with great ease be torn down, but our spiritual, moral and philosophical traditions, nurtured and developed since the dawn of our race—these are our permanent and sacred traditions upon which we can continue to depend for our future growth as we had in the past. The most priceless among these traditions is our national or racial spirit, a spirit which adopts and assimilates the new without losing the old.

"I think that the Japanese people have best exemplified this spirit in the whole history of human progress and civilization. From Japan's experience we may well learn a lesson which can be applied in our quest for human unity through cultural interchange. It is that unity of itself does not justify the wholesale indiscriminate appropriation of one

nation's thoughts and ideas, manners and customs by another. Such a procedure violates the law of interdependence between civilization and physical environment. There are certain cultural elements of one country which cannot be acclimatized in another. International cultural diffusion, therefore, must proceed in harmony with this law of nature....

Reciprocation Proposed

"Knowing well how much we have profited by incorporating Western ideas and institutions into our cultural system, and knowing that for these benefits we have much to reciprocate, we in the East are anxious to contribute to the enrichment of Western life and to the advancement of world civilization. We know that if the West can be a part of us the East certainly can be a part of the West. In urging the West to trade with the East in the cultural field, we Japanese take the liberty to offer the whole of our culture, both ancient and modern, as a source and center of Eastern culture.

"Through the ages Japan has been a laboratory of cultural assimilation and as such—as a common center of exotic currents of civilization—she has proved that East and West can meet and that their fusion can result in a higher type of national life and culture. Can we not extend this cultural process into the larger sphere of international life? I am sure we can, for there is enough of a feeling of interdependence, enough of a community of interests and enough of a similarity in the great fundamentals—of human growth, human

needs and human aspirations—that hold the East and the West together. It is now time when we should consciously direct this tendency into constructive channels, toward the fulfilment of the aims of cultural interchange through international cooperation. I feel that there is no nearer way than by the school house....

New Text-books Needed

"There is first the need of re-writing history books, of evaluating the contributions of each race in terms of space, in contemporary geographical connection.... Among the many things that may be done to bring the East and the West closer together is to seek and to correlate through joint endeavor that large body of Eastern and Western ideas—in religion, in industry, in science and in social and political life—that we might find therein an enriching body of common knowledge upon which all of us may depend and in which we may find a basis of mutual understanding, interdependence and unity. When the East and the West begin to cooperate toward this end we shall have begun at last our world civilization.

"I am certain, as one of our eminent scholars has said, that as we grow in our knowledge of other peoples we shall realize more and more that all the higher interests of a nation are in harmony with the welfare of the whole human race and that those interests are best served by co-operation and mutual help among the nations of the earth."

★ *LIFE IN AN IRON LUNG* ★

While flying from Shanghai to Peiping early last year, Frederick B. Snite, Jr., son of a wealthy Chicagoan, developed infantile paralysis. In a few hours he was paralyzed from the neck down. He could not move a muscle to breathe and would have suffocated in a few minutes if Peiping's Union Medical College Hospital had not had one of the few artificial respirators in the Orient.

Fred Snite was laid in this machine. Then he was obliged to learn an utterly new mode of life, which he learned so well that in June, still in his respirator, he successfully completed a 9000-mile voyage by truck, train and ship from Peiping to Chicago.

The artificial respirator is a casket-like steel box with a rubber ruff at one end through which Fred Snite's

head projects face up, like a mystic's dream of bodiless intelligence. Within, on a mattress, lies his wasted body.

Fifteen times every minute a suction pump creates a slight vacuum within the respirator. This lifts Snite's chest and pulls one pint of air into his lungs. When the pump releases the vacuum, his chest falls and he exhales. Every time the machine inhales for him, the rubber ruff hugs his neck, and he had to learn to ignore the sensation of being throttled 21,600 times a day. Another annoyance was the incessant throbbing of the pump. He also learned to control his tongue and prevent its being sucked into his throat like a cork at every inhalation.

His supine posture compels him to

drink and swallow in time with the pump and to manage his epiglottis so that nothing but air is sucked into his lungs. Otherwise he would develop pneumonia and die. To reduce the danger of germs getting into his lungs, his two Chinese nurses wear gauze over their mouths and noses when they brush his teeth or shave him.

In the sides of the respirator are portholes through which nurses can serve him with a bedpan, give him the enemas he requires because his abdominal muscles do not function, bathe and massage him, and change his bed.

For diversion Fred Snite has adjustable mirrors rigged over his up-turned face, enabling him to read and play games. When a page of print is laid with its top at his hair, the first mirror turns the type upside down but a second mirror in front of his face enables him to read as though the type were before his eyes.

Before moving the patient, supplies of electricity had to be arranged for operating the pump. The first crisis was the short disconnection of current while respirator and patient went down the hospital elevator. Reconnected, the invalid recovered his breath, and was then rolled onto a motor truck where a gasoline motor generated electricity. On the special train a baggage coach contained a gasoline-driven dynamo.

At every stop in the 900-mile trip to Shanghai, Chinese crowded to see Fred Snite, Sr., the man who was rich enough to hire a special train. But to the invalid son they paid little attention, because the Press had raised a great tirade against the American preempting of a respirator which might otherwise have been used to save a Chinese life.

At Shanghai, the respirator, continually working, was transferred to a tender and carried alongside the *President Coolidge*. Then for three precarious minutes the thread of Fred Snite's life was unknotted. That was the length of time it took attendants to take him out of his respirator, carry him on a stretcher aboard the *President Coolidge* and insert him in another respirator. The shift was made without hitch and Fred Snite, Jr., sailed for the United States, prostrate but undis-mayed. * * *

Periodically power will be shut off to see if young Snite's chest muscles can handle the job of breathing by themselves. At present they are capable of not more than four mi-

nutes of this. But this small effort indicates that nerves and muscles are slowly healing, that the prisoner should one day be able to step from his iron cage.—*Condensed from Time*

A LOW ISLAND TRANSFORMED INTO A HIGH CRATER IN A FEW MINUTES

The series of volcanic eruptions which broke out near Rabaul, the capital and seat of Government of New Britain, at the end of May led to the evacuation of the town. The 5000 inhabitants, of whom 700 are white, were moved quickly to Kokopo, a village some twenty miles down the coast. According to a recent statement by the New Guinea Administration, an exhaustive check of the population of Rabaul and the neighbouring villages has shown that 424 natives—adults and children of both sexes—are missing. Only fifty bodies have been recovered. Two Europeans and one Chinese were also killed. Recently it was learned that Dr. Stehn, head of the Netherlands Indies Volcanological Department, had been invited to investigate the question of whether the authorities would be justified in maintaining Rabaul as the capital of New Britain in view of the danger of volcanic eruptions and earthquakes. We give below the account of an eyewitness of the beginning of the eruption. "Although much has been said, and many descriptions printed of the volcanic eruption in New Guinea, few people realise the rapidity with which this disaster occurred. The illustrations here will give some idea of the suddenness with which Vulcan Island in Rabaul harbour came into eruption. They were taken from the deck of the 'Golden Bear,' which I was on at the time. We were anchored close to Vulcan Island and admiring the beauty of the scene when a terrific explosion occurred and Vulcan Island and the sea near by began to smoke and send out showers of pumice and ash. Our little ship was in a very precarious position. Anchors were quickly weighed, and we steamed out of the harbour, pumice and ash falling thickly. The pictures reproduced here were taken within a total space of less than five minutes—just time to turn the film from one number to another. On May 29 Vulcan Island was little more than a mud bank. On June 2 it was a huge crater fully 1000 ft. high. Two mountains just behind Rabaul, known as the Mother

and the Daughter, are also in eruption, sending up showers of pumice and ash, so the town is right in the middle of the disturbance. The pumice dust is the finest dust that one can imagine. It finds its way everywhere—it is even said, it will get under an apple-skin. All cars and machinery have been disabled owing to the dust penetrating everything, while a vile smell of sulphur fumes from the craters has made the place unbearable. The weight of the pumice dust has broken all the leaves of the palms and other beautiful trees about Rabaul, and in many cases buildings have collapsed under it. Many coconut and rubber plantations have been completely ruined. One man who had a daily farm close to the Mother crater was forced to leave when the crater began to erupt. On returning to the place a few days later he found it impossible to find even where his farm had been. The eruption in the sea had caused a tidal wave, while lava from the crater had covered parts of his farm to a depth of from twelve to fifteen feet."

—*The Illustrated London News.*

[註] Page 1.

truce violation. 此間の日支事變の時の停戦協定の違背協定の内容に就ては文中に説明あり

Yangtze=Yantzekiang. 揚子江

Peace Preservation Corps=(支那)保安隊

binding effect=抱束力

death staring him in the face=死に直面し乍ら

bombing squadron=空襲(爆撃)部隊

enemy base=敵の基地

undisclosed attacking force=〇〇攻撃部隊

Page 2.

forced down=不時着な餘儀なくさせた

Yangtzepoo=揚樹浦

plain clothes men (又ハ soldiers)=便衣隊

The Whangpoo=黃浦江

pancakes=ホットケーキ

nothing short of splendid=あつげれ至極

14 deg. F.=華氏 14 度 F.=Fahrenheit

Page 3.

world awareness=國際意識、國際心

W. F. E. A.=World Federation of Education Associations 即ち世界教育聯合會

two streams of humanity=人類の二つの流れ

the Particular=個性、特殊性

The Ultimate and The Universal=究極性と普遍性

Page 4.

the law of interdependence=相互依存の法則

there is no nearer way than by school house=學校を通ずるを最捷徑とす

artificial respirator=人工呼吸器

Page 5.

enemas=灌腸

adjustable mirror=調節出来る鏡

The President Coolidge=ダラー汽船プレシデン・クーリッツガ號

exhaustive check=徹底的調査

Insect Civilization

By Lafcadio Hearn



The progress of scientific investigation has made it a very difficult matter of late years to establish a difference between instinct and reason; and the idea that animals act rather through a sort of mechanical intelligence than through a species of reasoning, developed, like our own, upon

the result of manifold experience, is being gradually abandoned by all thinking men. Especially curious are the discoveries which have been made regarding the brain power of insects. There are doubtless many of our readers who believe that insects have no brain, and who attribute the organization of those wonderful monarchies of the wasps and bees, or the still more wonderful republic of the ants, to blind instinct—a qualifying terms very easy to use, but very difficult to define. The fact is, however, that insects have brains, and brains of immense power when their volume is compared with that of the higher animals. When it was once fully established that the development of intelligence corresponded with that of the nervous system, entomologists applied this rule successfully in their studies of insect life; and as the weight of the brain compared with that of the body affords a correct indication of comparative intelligence among human beings and animals, so does it also enable us to classify the intelligence of insects. In the ant the brain is very large, and the ant is the most intelligent of all insects. Indeed Darwin says that the brain of an

ant is the most marvelous particle of matter in the universe; showing that the most extraordinary mental activity may be manifested in an almost imperceptible mass of nervous substance. A writer on science in *L'Illustration* cites good authority for the statement that the intelligence of an ant may be compared with that of an elephant in the advantage of the ant! Next to the ants comes the bees, according to Vitus Graber's classification of insect intelligence; but beetles appear to be the most stupid of all insects,—their brains being only one three thousandth part of the volume of their bodies. The brains of insects are not placed in their heads, but in the thorax—which accounts for the fact that an insect is not easily killed by decapitation. Recent cruel, but interesting experiments with insects have shown that their little brains have lobes and divisions corresponding with those of human beings or animals, and that according to which of these lobes is injured certain special faculties of intelligences are destroyed. There can be no doubt that ants have a peculiar language of their own, capable of expressing a vast number of ideas with great rapidity.

The results of these discoveries ought to inspire a greater interest and kindness among human beings to the lower forms of life. Science, having once discovered the fact of insect intelligence, may also be able to find a future application of that intelligence to the benefit of man. A curious fancy also suggests itself here. The ant has survived all the cataclysms which rendered extinct the greatest races of mammalia. Is it altogether impossible that after human intelligence has disappeared from the world, insect intelligence might succeed it—with a practical knowledge of all the arts we now boast of as our exclusive property?

(The Item: October 4, 1881)

★ JAPANESE SPORTS ★

(CONVERSATION)

by G. Caiger

Mr. Day. "Good morning, Jiro. Much warmer to-day, isn't it?"

Jiro. "Good morning. Yes, it is getting warmer now. Good morning, Henry."

Henry. "Good morning. Let me see, there was something I meant to ask you the next time I saw you. What was it now?"

Mr. Day. "Something about sports?"

Henry. "Yes, that was it. First of all, can you tell me why the Japanese are such good swimmers?"

Jiro. "That's a much discussed question. Some people say that they owe a great deal to the Japanese habit of squatting, which tends to strengthen certain muscles of the legs. Others say the Japanese build, or stature, offers less resistance to the water. Then I think you should remember that swimming has a very long history in Japan."

Mr. Day. "Racing?"

Jiro. "No, not so much swimming for speed, but great attention has been paid to details of various styles for swimming in the sea or in rivers. Good discipline among the swimmers has played its part."

Henry. "I suppose they practise a great deal."

Jiro. "Yes, I think they practise much more than in the West. You have seen the swimming pool in the Outer Gardens of the Meiji Shrine, haven't you?"

Henry. "Yes, I've seen that. I'd like to see something of other Japanese sports besides archery."

Jiro. "The national sport of modern Japan is baseball, but the truly national sport is Sumo, or Japanese wrestling. Then there are 'kendo,' fencing, and 'judo.'"

Henry. "That's what we know in England as 'jiujitsu' isn't it?"

Jiro. "Yes, that is an older name for it. Or rather 'judo' is the improved form adapted from many different schools of 'jiujitsu' and worked out by Prof. Jigoro Kano."

Mr. Day. "Could we see it some time?"

Jiro. "Certainly. The headquarters of Judo in Japan is the Kodokwan in Tokyo. You can easily get a visitor's ticket. There are many Kendo halls and they practise these sports at most schools."

Mr. Day. "As a form of physical exercise, I suppose?"

Jiro. "Partly that, but we think that the mental or spiritual training is more important than the physical. You see, in the past all these forms of exercise were branches of the *samurai's* training and so they teach us Bushido."

Mr. Day. "That is usually translated 'The way of the knights,' isn't it?"

Jiro. "Yes."

Henry. "Could you tell us how it applies to-day?"

Jiro. "That's a big question to answer shortly. It teaches 'fair play' and responsibility for our actions."

Henry. "Like sportsmanship."

Jiro. "To a certain extent the two resemble each other, but Bushido goes much deeper than sportsmanship. It teaches self-sacrifice. It was a way of life and a knight was always prepared to die if his honour was at stake, or if he failed in some way."

Mr. Day. "Go on, Jiro."

Jiro. "In all sports your mind must be calm, you must not think of anything else. Then our sports are not competitive like Western sports, but they are practised for training of the character. Emphasis is laid on the manner of performing the movements and actions."

Henry. "I see, as in cricket and rowing, you mean that if the style is correct, good results are bound to follow?"

Jiro. "Yes, that is what I was trying to say, but you put it so much better."

(From "Talks in Japan.")

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BOOK REVIEWS

HISTORY OF JAPANESE EDUCATION

"An Excellent Reference Book: also a History of Thought and Tradition of the Japanese People"

The Japan Times, August 4, 1937.

Japan's modern educational system is less than 70 years old, but in these short years it has been so rapidly and well developed that it now compares well with the best in western countries. Japan adopted many of the examples of Western countries in formulating her new educational system, but yet the progress so markedly made is due to the influence of the ancient tradition and culture that form the background of the nation. In the present volume, the authors describe not only the history and details of the educational system of Japan, but particularly take pain in explaining the background of the culture and thought of the people which have enabled the nation to make such a rapid stride in the educational field.

There have been published various books on the educational system of Japan but most of them merely explained the Government rules and school regulations. The present volume is *the first work which has carefully described the historical backgrounds and explained how the educational system has progressed and underwent changes.* To all students interested in education and particularly that in Japan, this volume is *highly recommended not only as a book of excellent and authentic reference but also as a book explaining the current of thought and tradition running through the 62 centuries of the nation's history that have been fostered in recent years by foreign influences to mature to the present stage.*

Presents "Japan" which occidentals are constantly seeking and besought to understand"

"An Invaluable Work of Reference"

The Japan Advertiser, Aug. 10, 1937.

The work of Messrs. Keenleyside and Thomas is of a more orthodox character. There is an introduction of fifteen pages dealing with Japan's "native genius to adopt, adapt and assimilate," as applied to Chinese and subsequently Western influences on her education. It is also pointed that the Manchurian Incident turned the attention of many students to the practical value of more intense Chinese studies and that therefore to some slight degree Chinese influence is reasserting itself in Japanese education, while that of the West, as since several years, is declining. There is then a short account of the manner in which "education at present is becoming more

and more utilitarian," a preparation for jobs which all too often are not available, and of the consequent emergence of a intellectual proletariat and "dangerous thoughts." Finally, there is a resume of the various recent attempts at educational reform, concluding with a none too optimistic estimate of their chances of being put into practice.

The next eighty pages are an compilation of historical materials on education here from the earliest times till the present. The rest of the book is a survey of the educational facilities, formal and informal, available at the present time. This catalogue is extremely ample, the statistics etc within it having been checked by Professor K. Goda of the Bureau of Social Education in the Monbusho.

In the task of explaining purposes and problems, the book shows a surprising frankness, when one takes into account the restraints inspired by its official sponsorship and the positions of the authors. Apologetics are rarely more numerous than just exposition demands, and there is good deal of reasoned criticism of the system from a rigidly practical point of view. The great merit of the book is, of course, that it does present all the relevant facts, which makes it an invaluable work of reference.

This literary tour through Japan's schools conducted by competent guides who know their ground but speak the foreigner's language should prove invaluable to all occidentals who would seek the origins of that compound of enterprise and conformity, that homogeneity which is not irksome, that social discipline which remains kindly—in fact, that "Japan" which we are constantly seeking and besought to understand.

TALKS IN JAPAN

A Guide to English for Japan Students

The Japan Advertiser, Aug. 15, 1937.

Spoken English, the way the foreigner is likely to talk when he comes to Japan, is the central theme of this book for Japanese students of English. Mr. Caiger is attempting to escape from the fixed and rigid grammatical and word structure of written English.

The volume, covering as it does a series of imaginary but typical conversations which a foreign family might have when being shown the sights of Japan by their Japanese friends, emphasizes the colloquialisms of English speech. Confusing terms are explained in short paragraphs at the end of each chapter.

Conversations are, in fact, the whole of the volume. They take place at almost all of the sites which the typical tourist visits, Kamakura, Nikko, Miyanoshita, Matsushima, Izu, Ise, Nara, Kyoto, Osaka and Horyuji. The English friends visit the Kabukiza, the Obi Market, a bank and department stores.

Foreign Words in Japan

A chapter of special interest is that concerning the introduction of foreign words into the Japanese language from the Portu-

guese, Spanish and English by the transformation of Spanish, Portuguese and English words into those of Japanese type. Proletariat has become puro in Japanese, intelligentsia has become interi, modern girl has become moga, agitator has become, ajiru, and is no longer a noun but a verb. Most changed of all perhaps, is the English word nonsense, which has become imi-nai or literally 'meaning none'!

Bus girls often say O.K. desu, for it's all right, and stop negaimasu for please stop, the author writes. But, he adds, this use of foreign words is not all gain to the Japanese student of English because many of the words, when transformed into Japanese, are used in a different sense.

Certain English manners, such as table etiquette in the matter of the arrangement of knives, forks and spoons and British customs, such as the traditional contest of the Scorton Arrow, are brought out in the conversations.

Added to the body of the book is a chapter on proverbs. Some 51 of the most usual, such as It's no use crying over spilt milk, make hay while the sun shines, a drowning man will catch at a straw and a stitch in time saves nine, are explained, and, where possible, compared with Japanese proverbs having similar meanings.

Examples of the explanation of proverbs follow:

"Don't count your chickens before they are hatched.—When you talk of next year the devil laughs. Don't count your badgers before you have caught them.

"You may lead a horse to water but you cannot make him drink.—You may collect students in a classroom but you cannot make them learn English.

"It's no use crying over spilt milk.—Regrets are useless. Spilt water will not return to the tray.

"One thing at a time and that done well.—A man who runs after two rabbits will not catch either.

"Between the devil and the deep sea.—Faced with an unpleasant choice of two evils—in a dilemma. A tiger in front and a wolf behind."

Use of Colloquialism

There is one definite advantage to this book. It does introduce English colloquialisms as they are used in conversation. It does copy the conversational form accurately. It does have explanations of those colloquialisms in a short, simple and understandable form.

The conversations introduced are somewhat artificial, not because of their use of words, nor the subject matter, but because they are filled with trivialities, but perhaps this cannot be escaped.

The foreigner, looking over the volume, will be surprised at the vast amount of colloquialism which he uses daily—without being aware of the fact. It is worth study by the fluent in English so that they may know what expressions should be re-explained or avoided when talking to the average non-fluent English-speaking Japanese.

On the whole, the volume is excellent, because it escapes from the bookish English so commonly taught.—*By Ray Cromley.*

New Books :

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The lonely soul of Lafcadio Hearn apparently found in Professor Chamberlain one of the few in Japan with whom he could talk on equal terms, one to whom he could freely speak his mind. Theirs were different characters,—Hearn, who was more emotional, making a striking contrast to Chamberlain, who called himself "cold-blooded northerner" and was in the "habit of, so to say, looking at things, not judging them, and tolerating everything except intolerance."

Still the intellectual associations between the two were very intimate and of high order, and there was, the letters show, a perfect understanding between them. Professor Chamberlain's letters to Hearn, which are collected in this volume by his son Kazuo Koizumi, are a memorial to the intimate associations and give most interesting sidelights upon Hearn as well as Chamberlain. The topics dealt with cover almost anything from "shalls and wills" to the woman question, and in the letters the erudite reveals himself humorous, versatile, critical and appreciative toward his friend and other contemporaries. Along with "The Japanese Letters of Lafcadio Hearn" edited by Mrs. Elizabeth Bisland and published by Houghton, Mifflin & Co., these letters of Chamberlain should occupy an important place in the Hearniana and in the Chamberlain literature.



編輯室から

非常時局に際して時局に關する英語學習の意味から巻頭一頁餘を時局欄として置いた。我一海軍中尉は愛機に致命傷を蒙つたと知るやハンケチを取り出して僚機僚友に別れを告げ乍ら敵陣めがけて突入して行つたと云ふ事である。旗に梅ヶ枝を差した古武士のたしなみを忘れないものである。此種的美談佳話、さては勇猛鬼神を泣かす武勇談は枚舉にいとまない程あるのであるがスペースの関係上極く少数丈を載録して置いた。

× × ×

過般 八月二日から同七日まで開かれた世界教育會議は日本に於て嘗て開かれた中で最大の國際會議であつたが極めて成功裡に終りを告げた。學問的な成果と云ふよりも日本人を知り、日本文化を了解させた點に於て非常な收穫であつたと思ふ。如何に多くの外國代表が「日本に關する考へ方が變つて來た」「日本は實に多くの學ぶべきものを持つて居る」と云つて歸國して行つた事か——第二回總會の時の日本代表 樺山愛輔伯の演説は我々日本人が日本文化に關して云ひ度いと思ふ事を充分に云つてのけた立派な演説であつた。「東は東、西は西」の謬見を訂し文化の融合の可能性と利益を喝破して、我日本の文化史を見よと云ひ、「西洋の文化は東洋の一部分となつて居る。豈に東洋の文化が西洋の文化の一部分たり得ざる理なし、西歐諸國は文化の點で宜しく東洋諸國と交易すべきだと論じて居る。論旨整然、出席外人中には當夜隨一の演説だと云つた人がある。

× × ×

ヒマラヤのナンカ・パーバツト登攀を企てたドイツ探險隊は夜半襲つた雪崩のため其處に居合せなかつた兩、三名を残して全滅してつた。此「死の雪崩」の前に書かれた記録をお目にかけらる。

支那で小兒麻疹病とかにかゝつて、鋼鐵製の人工呼吸器の中に入れてアメリカに向つた人の事は日本の新聞にも載つたが彼氏は安全にシカゴへ到着したさうだ。科學への敬意と哀れな敗戦者に同情を表したい。

× × ×

去月出版部發行の二點は非常な好評を以て迎へられて居る。其中「日本教育史」の方の批評をお目にかけらる事とした。

「本書こそは西歐人が了解すべく絶えず求めつゝあり、又求めて居た日本の姿を畫いたものだ……座右の参考書としても無限の價値がある」と云ひ、又「日本の教育制度の史的背景を注意深く叙述し且つそれが如何に進歩し變化したかを説明した最初の書物とし、優れたる信憑すべき参考書たるのみならず、日本國民二千餘年の歴史の中を流るゝ思想と傳統の流れを説明するものとして極めて推稱に値す」と云つて居る。「Talks in Japan」の好評も云はずもがな、其批評も一つ載せて置いた。

IN FAR JAPAN

Glimpses and Sketches
by Frank H. Hedges

2.80 〒 12 sen

It is one of the first-books of this type to appear in more than twenty years, and one cannot but think of Lafcadio Hearn in the way in which Mr. Frank H. Hedges has written.

日本人の感情を感じ日本の文化と習俗に日本人の呼吸を呼吸しようとした随筆集で、其犀利なるアインフルンクと落つける文體とは自ら渾然たる名文をなして居る。ラフカディオ・ヘルン没後三十餘年、再びヘルンを思はしめるものが一讀全巻に満ちて居る。

Book by an Industrial Magnate The Spirit of Japanese Industry

工業日本精神
by Ginjiro Fujihara

Translated into English by Y. Fukukita
Illustrated with four beautiful Japanese colour prints and eight photographs

Price ¥3.50 Postage 22 sen

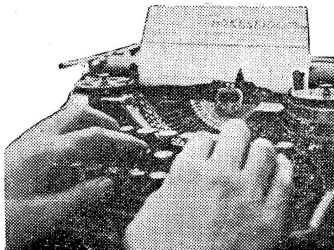
THE book is at once a defense and an explanation of the phenomenal expansion of Japanese industry. The author's bold and frank statements are not concerned with too detailed figures, but what a Japanese magnate of industry has to say on the industries of his country and abroad deserves attention of everybody interested in the economic situation of Japan today. Mr. Fujihara tries to show that Japan's industrial advance has been well-founded, and enumerates, among the reasons, those national traits which he believes have contributed to its phenomenal progress. The book is distinct from other English books of the kind and should prove of particular interest to foreign readers in that the author of the notable Japanese book has addressed himself exclusively to his countrymen.

The Japanese edition, which has gone through thirty impressions, was among the best-sellers of 1935.

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本書の五大特色

- ▲輸出入取引、銀行、保険、海運、其他貿易業者の経験するあらゆる場合を網羅する。
- ▲諸般の問合せ、申込、抗議及び其の回答、紹介、披露等は勿論、社交文、廣告文、履歴書に至るまで悉く包含す。
- ▲今日の貿易第一線に活躍しつつある一流商事會社其の他の好意により直接提供されたる多數の通信文實例を掲載す。
- ▲各種通信文の特徴、構造、及其認め方を詳説し、當面各個の場合に適用し得る必要語句、及種々の言換方を列挙して之に詳細なる説明を付す。
- ▲活用自在なる文例二、五〇〇、皆これ最新の活資料、巻頭の目次と巻末の索引を使用すれば所要の通信文は立ちどころに組立てられる。

我國の貿易業者が常に経験するあらゆる場合を網羅して「之さへ有れば英語の商業通信文は自動的に書ける」と言つたやうな参考書が有つたなら如何ばかり有用であらうか、此希望を充たさんが爲めに多年横濱高商の教壇に於て實地經驗深き著者が過去十有餘年間各方面に互つて其材料蒐集に努力され上梓されたものが本書である。

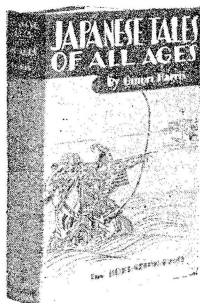
- ▲類書中に見られる陳腐なる文体と古い書き方を排して眞に現代的文体を示す。
- ▲之さへ有れば英語商業通信文は自動的に書ける。
- ▲活用文例二、五〇〇、正に斯界劃期的の名著。
- ▲銀行會社、貿易實務家、商大、高商生必携の寶典

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Just Out

Japanese Tales of All Ages



日 本 物 語

by

OMORI HARRIS

Author of "Lotus through the Slime"

360 pages Price ¥2.80 in Japan

Postage 14 sen

CONTENTS

The Beginning of Things
The Land of Death
The Rabbit of Inaba
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Ishido-maru
Ushiwaka-maru
How Two Warriors Swam the Ujigawa
How They Came Down the Hiyodorigoe
How Nasu-no Yoichi Shot the Fan
Kanjicho
Issun-boshi
The Defence of Chihaya Castle
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Ikkyu the Priest
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The Story of Uyesugi Kenshin
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Isshin Tasuke
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Chushingura: The Revenge of the Forty-Seven
The Rolling Potatoes
Ninomiya Sontoku and Hanawa Hokiichi
Byakko-tai: The Young Heroes of Aizu
Fukuzawa Yukichi
Two Modern Heroes: Nogi and Togo

Mr. Omori Harris, of whose widely-read novel "Lotus through the Slime" the London Times said,—"No book of travel or sociological study could give us a more vivid and truthful picture of modern Japan"—has written a fascinating story of the Japanese nation in the form of well-known tales from native sources of its heroes and outstanding events, from the cloudland era of the gods down to the present day, limned with light touches and in prismatic colours. His object, as the author says in his preface, was two-fold—to present an outline of affairs throughout the nation's history, and in the tales themselves to show the Western world something of the mental inheritance that has gone to the shaping of modern Japan.

Not only are these stories entertaining and absorbing to read, but they serve at the same time as a good index and most convenient approach to the mental make-up of the nation, whose people have been familiar with them almost from their cradles. The Japanese sense of humour is often said to be elusive for Westerners, but readers of this volume will learn really to laugh with the Japanese. Each nation has its own sense of justice and code of honour, even its own technique of teasing and deceiving; on all these things the stories cast a clear and penetrating light, showing up in turn the various facets of the racial character. But, after all, perhaps the most important thing for the casual book-buyer is that they are so well written that they read like a novel, with never a dull sentence from cover to cover; interesting to children as well as to grown-ups, these "Tales of All Ages" are especially indispensable to foreign students of Japanese education.

Yes, yes, yes!

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